THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Reputation is what others give us. Character is what we give ourselves."—C. H. STEIZLE.

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AT REST IN CHRIST.

A DISCOURSE BY PRESIDENT JOSEPH F. SMITH, DELIVERED AT PROVO, UTAH, JANUARY 13TH, 1907.

MY BRETHREN AND SISTERS:—I feel dependent upon the Lord for what I shall say to you, and hope that His spirit will give me utterance. I wish to read a few words from the Book of Mormon. The Book of Mormon is scripture to the Latter-day Saints just as much as the word of God in any other work published. I desire to read from the writings of Moroni, wherein he quotes the teachings of his father, Mormon.

"And now I, Moroni, write a few of the words of my father, Mormon, which he spake concerning Faith, Hope, and Charity; for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship.

"And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God, the Father, and our Lord Jesus Christ, and his holy will because of the gift of his calling unto me, that I am permitted to speak unto you at this time.

"Wherefore I would speak unto you that are of the Church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest with him in heaven."

The particular part that I wish to call your attention to is that which refers to "entering into the rest of the Lord"; not unrest, fear, doubt, and trembling. What does it mean to enter into the rest of the Lord? Speaking for myself, it means that through the

love of God I have been won over to Him, so that I can feel at rest in Christ, that I may no more be disturbed by every wind of doctrine, by the cunning and craftiness of men, whereby they lie in wait to deceive; and that I am established in the knowledge and testimony of Jesus Christ, so that no power can turn me aside from the straight and narrow path that leads back into the presence of God, to enjoy exaltation in His glorious kingdom; that from this time henceforth I shall enjoy that rest until I shall *rest* with Him in the heavens.

I desire to impress this thought upon your minds, for I want you to understand that this is the meaning intended to be conveyed by the words, "entering into the *rest* of God." Let me assure you that that man who is not thoroughly established in the doctrine of Christ, who has not yielded his whole soul unto the Lord, and to the Gospel He has taught to the world, has not yet entered into that rest. He is still at sea, so to speak, wandering, unstable, lacking firmness, lacking the faith that cannot be moved, ready to be overtaken by the cunning and craftiness of him who lies in wait to deceive and mislead into error and darkness. While he that has received the testimony of Jesus Christ in his heart, he that has yielded his all to the kingdom of God and to the will of the Father, is so established. His heart is fixed; his mind is made up; doubts have been dispelled; fears have all been removed; he knows in whom to trust; he is thoroughly established in his purposes and in his determination that, as for him and his house he will serve God, keep His commandments and walk, as far as it is possible for human creatures to walk, in purity of life, in honor, fidelity, and uprightness before the Lord.

I thank my God that this spirit and feeling of unrest has been removed from my thoughts and mind with reference to the work in which we are engaged; and that the Lord has given me assurance that is beyond all other things in relation to this matter. I rejoice in the Gospel; I rejoice in the testimony of the Spirit of God in my heart; I rejoice in the testimony of the Prophet Joseph Smith; I rejoice in every principle of the Gospel of Jesus Christ that we have become acquainted with, so far as my knowledge goes. I cannot ask for, I do not want anything better than the principles of life and salvation revealed in this great plan of redemption restored to the earth in the latter days.

If men and women are not converted; if they do not believe with all their hearts; if they have not yielded themselves unto the Lord and obeyed His will—how can they go before God with full intent, with full purpose of heart? How can he who has doubt in his soul come unto the Lord in faith, nothing doubting, nothing wavering, and believing that he will receive at the hands of Him that giveth every good and perfect gift? He only who has entered into the rest of Christ; he only who has entered into the spirit, and has become imbued with it, and has drank at the fountain and

received the light and the love of truth in his own soul; who believes with all his heart—he only can come unto the Lord in prayer and be sure that his prayer will be heard and answered, according to his needs, in accordance with the wisdom of Him that knoweth all things.

Is there any wonder that we often miss receiving answers to our prayers? Is it any wonder that we are not always heard when we pray? No, no wonder at all; for sometimes men and women pray mechanically—pray because it happens to be a custom with them to pray. They kneel down and repeat words that they become accustomed to repeating, without sensing them, without being intelligently interested in that which they ask for. They recite what they have learned. They do not go to God with full intent, with perfect faith, nothing wavering, nothing doubting, or feel in their souls that God lives, that He is indeed their Father and their God, and that they are talking to Him, praying to Him, petitioning Him for grace, for mercy, for love, for forgiveness, for health, for strength, that they may live, accomplish their mission, be saved from their own follies, and from the sins of the world; indeed, that they may go unto God acceptably, and be heard and answered of Him according to their needs. The Book of Mormon says:

"For behold, it is not counted unto him for righteousness.

"For behold, if a man being evil, giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

"And likewise also it is counted evil unto a man, if he shall pray and not with real intent of heart, yea, and it profiteth him nothing; for God receiveth none such;

"Wherefore, a man being evil, cannot do that which is good; neither will he give a good gift.

"For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil.

"Wherefore, all things which are good, cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

"But behold, that which is of God, inviteth and enticeth to the good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

"Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil."

By their fruits ye shall know them; by their fruits they will prove to you and to the world whether they be of God or whether they be of man; whether they have yielded obedience to the Lord's commandments, or whether they are still buffeted by the spirit of evil and unrest which possesses the hearts and moves upon the minds of men. If we believe in reality; if our hearts are

fixed with proper intent upon serving God and keeping His commandments, what will be the fruits of it? What will be the result? Will there be contention? Will there be strife, anger, hatred, and unforgiveness? Will men lie about each other? Will they betray each other, and contend and quarrel? Will they seek occasion one against another?

No, never. On the contrary, men will be full of the spirit of forgiveness, of charity, of mercy, of love unfeigned. They will not seek occasion against each other; nor will they take advantage of the weak, the unwary, or the ignorant; but they will regard the rights of the ignorant, of the weak, of those who are dependent and at their mercy, as they do their very own; they will hold the liberties of their fellow-men as sacred as their own liberties; they will prize the virtue, honor and integrity of their neighbors and brothers just as they would appreciate and prize and hold sacred their own.

We cannot reach at once that high moral standard of perfection that was promulgated by Him. And while we are conscious of the fact that we cannot at present attain to that perfection, and cannot grasp the whole as we should, yet the mark is there, the standard is before our eyes. We are looking forward to the time when we may reach that glorious and exalted standard set for us by the example, the life, and mission of the Lord Jesus Christ. Though we fail to come up to the perfect standard that God manifested through Jesus Christ, yet we will repent of our failure, and will renew our determination, and double our diligence to-morrow. Aye, this moment we will double our diligence, try to overcome our weaknesses, and come nearer to the example set us by the Son of God.

This is the Gospel of Jesus Christ, and it is true doctrine. The man who will obey it, who will enter into the spirit of it, and cherish the spirit of it in his heart; who has this desire in his soul and seeks for that desire to become paramount to all other desires, will go on from faith to faith, from hope to knowledge, from understanding to wisdom and power, and finally to exaltation and glory in the kingdom of our God; and there is no power beneath the celestial kingdom that can stay him in his progress, if he will but strive to keep the laws and commandments of God. The prophet goes on to say:

"Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

"For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is so plain, that ye may know with a perfect knowledge, as the daylight is from the dark night."

But how shall I know? How shall you know as clearly as you perceive the daylight from the darkness, while we still continue in doubt, while we are still in unrest and uncertainty? How shall we know or see the light from the darkness, and know good

from evil, and the right from the wrong as clearly as we perceive the daylight from the darkness, if we continue to indulge in those things that God has said we shall not do? Shall we do it? No. While we mix the things of God with the things of the world; while we yield to the baser appetites, passions and weaknesses of human nature, and yield to the evil things that beset us in life, how can we expect to perceive clearly the light from the darkness, the truth from the error, and the good from the evil, as we discern the light of day from the darkness of night?

But when we make up our minds, as did Joshua of old, that we will serve God this day, and from this day henceforth we will serve Him and keep His commandments, then we are beginning to be able to divide the darkness from the light, the good from the evil, the right from the wrong, that which is pure from that which is impure; and from that moment your desire for good will grow stronger and stronger, and you will become more proficient in doing good and in accomplishing the purposes of God, in overcoming your own weaknesses, in proportion as you are diligent in forsaking evil and choosing good, by desiring good and eschewing evil, and turning away from the world and from the appetites of fallen human nature, and assist in doing that which is calculated to exalt mankind, to exalt the aspirations of man, exalt his purposes and enlarge his charity, his love and his forgiveness. Then you are able to discern the light, as the prophet has said; you may do it just as clearly, as unmistakably as you can discern the light of day from the darkness of night.

But the man who gives up to intemperance, who professes to be a Latter-day Saint, but is not; the man who gives way to base appetites—appetites that God has said are not good; the man who will take advantage of the weaknesses of his fellow-men to benefit and profit himself; the man who thinks only of himself, who is selfish, who is bound up in himself alone; the man who is so short-sighted as to think that he is all there is in the world, and that no one has any rights but himself—he cannot discern the light from the darkness, nor the good from the evil. You cannot expect him to be steadfast. He has not entered into the rest of Christ; he is still floating; he is still tossed by the winds; and he is still subject to those things which mislead him and destroy his faith.

Let me read you this:

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

This is the word of the Lord. It is not easy for a man to see God's face and know that He is who forsaketh not sin, cometh not unto God, who calleth not on His name, who obeyeth not the voice of God, who keepeth not His commandments? Shall he see the face of God, and shall he know that He is? No, there is no such prom-

ise; but to the contrary. It is he that "cometh unto me;" he that "forsaketh his sins;" he that "calleth on my name;" he that "obeyeth my voice;" he that "keepeth my commandments." It is he that "shall see my face," says God, and it is he who shall "know that I am," and not only "know that I am," but he shall know that "I am the true light that lighteth every man that cometh into the world."

What a glorious promise is held out to the children of God, to the brothers of Christ. He was the Son, because He received not of the fulness at the first, but He received grace for grace, and He continued to receive grace for grace until He received a fulness. What a field of thought is open here for me, for you, for my brothers, and for those who are associated with us in the bonds of the new and everlasting covenant for time and eternity! If Jesus Christ, the only begotten of the Father in the flesh, received not a fulness at first, and thereby was called the Son, but continued to receive grace for grace, adding grace unto grace until He received a fulness, it is clear that he that will walk in His footsteps, who will obey His precepts, and will adopt His plan for life and salvation, may receive grace for grace, may continue from grace to grace; may grow out of imperfection into perfection, and may receive here a little and there a little until he shall receive the fulness as the Son of God received a fulness; and thus become like Christ the Son of God, an heir of God, and joint heir with Jesus Christ. I feel incapable of giving utterance to the thought and feeling that is burning in my soul, awakened by this word of Christ, this glorious opportunity that is granted unto me through obedience to the commandments of God, through keeping the word of the Lord, that of becoming possessed, by and by, of the fulness of God's glory, a fulness of knowledge of the truth, a fulness of power, a fulness of wisdom, of possessing power and dominion and glory like unto the Father.

Does not this give you something to live for, something to hope for? Is there not here a prize that is priceless held out unto you; offered to you through your obedience, your faithfulness, your accepting the light, walking in the light as Christ is in the light; that you may have fellowship with Him, and that the blood of Jesus Christ may cleanse you from all sin? I thank my God for this holy Gospel; I thank Him for this aspiration, and this hope that is inspired in my soul to become worthy of my Father and my God; worthy to dwell with Him, worthy of exaltation in His kingdom, and of enjoying His presence and His favor throughout the countless ages of eternity.

I know that it is the Gospel of Jesus Christ that will enable me to attain to this exaltation, and there is no other way given by which man can be saved; no other plan revealed in the world by which man can be exalted and return again to the presence of God. There is no other way. Heathens have lived, and heathens have

held sway in the world. Vain philosophy has ruled millions of God's children in the world. Religions have sprung up through philosophic minds from age to age, from period to period in the world's history; but never, never until Christ came in the flesh and revealed His Gospel did people know just what God was, what God is like, and what the opportunities of God's children are. They never knew it until then, and they did not know it then as we have the privilege of knowing it to-day; for some things that were intended to be revealed to the children of God have been kept hid from the foundations of the world, and have been revealed to the world through the Prophet Joseph Smith in our day. They were never given in their fulness in the world's history before. The glorious principle of baptism for the dead, the glorious joining of husband and wife, this glorious and eternal principle of joining parents and children, which is a union and a covenant as immortal and eternal as the very soul of man, and as the being of God Himself—these principles were never fully revealed in the world's history before. They were not given in their fulness to Adam; they were not given in their fulness in any dispensation that has been revealed to man on the earth until they came to us in this dispensation of the fulness of times through the Prophet Joseph Smith.

Have all things been revealed? No. Has God yet other things to reveal to His children? Yes, many; but we are not yet prepared for any greater light than has come; for where much is given much is required; and much has already been given to us, and God requires more of us to-day than we give Him. We will not walk in the light as He is in it; we will not obey the truth as He requires us to obey it. We yield to our own weakness; we yield to the temptations that beset us, to our own appetites, to our own selfishness, and to our own human desires instead of rising above the weakness of mortality and saying in our souls, "As for me, I will serve my God, keep His commandments, and walk blameless before Him." We do not do it; yet the Latter-day Saints are the best people in the world. We are living nearer to this standard than any other people in the world to-day, with all our weaknesses and imperfections.

Now, the Lord bless you. May peace abide with you, my brethren and sisters. Get the faith of the Gospel in your hearts. Learn that this religion that is given to you through Joseph Smith the prophet is God's religion, is God's law and God's requirements of His children upon the earth, and that this is above everything else. It is above self; it is above the world; it is above gold and silver, houses, and lands; it is above mortal life itself, because in it we are not only secured in our person and in our rights and privileges, but we are secured in the gift of eternal life, which is the greatest gift of God.

(*Continued on page 349.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 30, 1907.

"A MORE EXCELLENT WAY."

In preaching the Gospel of the latter-days, which has been revealed from heaven to be proclaimed "to every nation, kindred, tongue and people," the Elders of this Church have no intention or desire to introduce religious opinions of their own, or to take from any person such truth and light and blessings as they have obtained through faith or prayer or by association with any of the religions in the world. Their mission is to show unto mankind "a more excellent way." All sects and denominations, both in Christendom and in heathendom, have some truth by which they exist and continue. If it were otherwise they could not endure. We do not want to deprive any individual of that which he has received from the Father of us all, but rather to add to his blessings, and remove from his mind error, doubt, unrest and dissatisfaction.

We bring to the world a message of joy and peace and knowledge. We have no opinions of our own to offer, to add to the prevailing confusion, controversy and contention. We simply bear the message that has come from on high, calling upon all men everywhere to repent, obey the Gospel of Jesus Christ, be buried in water in His name for the remission of sins, and receive the Holy Ghost by the laying on of hands of his authorized representatives. This is the promised Comforter which guides into all truth, which reveals the deep things of God, which manifests the Father and the Son, which shows things to come, which dispenses spiritual gifts as of old, which unfolds the glories of eternity, which brings the faithful and obedient believer into communion with the Highest!

In the work of this ministry people are often met who claim that they have received the Holy Spirit to the conversion of their souls and to their acceptance with God. They will point to the time and the place where they obtained peace, and, as they believe, forgiveness of their sins. Yet it is evident that they have not come to "the knowledge of the truth." They are divided in their

opinions. They belong to differing sects. They fluctuate in their devotion. They are frequently in a state of dubiety. They believe, but they do not *know* that they are in the one strait and narrow way. They have not that anchor to their souls which will hold them firm and steadfast and unshaken, and prevent their being "tossed to and fro and carried about with every wind of doctrine." We do not dispute their statements concerning answers to their prayers, or of the Lord giving peace to their souls when they called upon Him in sincere and earnest prayer. We only desire to guide them into the path of life and light and certainty and knowledge. If they have received of the Spirit of the Lord we are thankful. But we offer to them the gift of the Holy Ghost to be "the abiding witness," a light to their feet and a lamp to their path, that they may come out of darkness and the mists of gloom into the shining rays of the Sun of Righteousness.

We do not deny the claims of any human beings to the reception of Divine aid, whether they be Jew or Gentile, Christian or pagan, Mohammedan or heathen. Let God be praised for His tender mercies which are over all His works. But God is one, His Gospel is one, His Church is one, and His people are one when they embrace that which He reveals and commands. And He is not the author of confusion or division or strife or doubt or darkness. He has revealed anew the one everlasting Gospel and plan of salvation, and all people everywhere are required to receive and obey it. The truth they have will then be added upon and they will know it and rejoice in it. They will have "a closer walk with God." They will read their "title clear to mansions in the skies." And they need not throw away anything that is good which they have already received.

The Elders of this Church do not ignore the good that is done by preachers of the various sects and creeds of Christendom or of any of the religions extant. All good and all truth is of God, but He is not the Maker of discordant systems or of organizations of man's invention. He is the Author of truth, which is always consistent with itself. Neither do the servants of God shut their eyes to the grand work wrought by the Reformers of the dark ages or of more modern times. They prepared the way for the coming of the latter-day kingdom and the ushering in of the last dispensation. They performed works which were necessary means to this glorious end. But they were not prophets nor apostles inspired and ordained of God to establish His Church and kingdom on the earth. Yet they will in no wise lose their reward.

But now God has spoken from the heavens, set up His Church again on earth after the order of its organization in the days of the Savior and His disciples, and placed in it all the ordinances, gifts, endowments, authority and power of the primitive Church, and he commands all people to come out from spiritual Babylon, and enter into His one Church, and unite to prepare the way for

the coming of the Son of God to reign as King of kings and Lord of lords. Therefore, ye who believe in God and in Jesus Christ, keep all the hope and faith and blessings you have received, but come into the glorious light of the fulness of the everlasting Gospel, be baptized into Christ, receive the gift of the Holy Ghost, the knowledge of the truth, the unity of the faith, and eternal salvation and exaltation in the presence of the Holy One in the celestial world!

C. W. P.

Genealogical Records.—A member of the Church who is engaged in genealogical work is desirous of knowing how to compile the genealogies of her relatives. For the benefit of the lady, and all others who are engaged in similar work, we will state that we have printed genealogical record books on sale at this office (price, 50 pages 10d., 100 pages 1s. 6d.) We advise the Saints to get these records, and to compile and preserve the genealogies of their relatives and friends. "Do it now."

Amalgamation of "The Elders' Journal" and "The Liahona."—After June 1st, 1907, *The Elders' Journal* and *The Liahona* will be merged into one publication—*The Liahona*—a thirty-two page weekly, to be published at Independence, Mo. The policy of the new paper will be similar to that followed by the *Journal*. Besides missionary news from the various fields and able articles on the principles of the Gospel, will appear also a rare collection of precious gems from early Church publications. All subscribers to the *Journal* whose subscriptions have been paid in advance will receive the new paper for the unexpired time.

BLESSINGS AND THEIR FULFILLMENT.

When I was eighteen years of age I received a patriarchal blessing under the hands of my father's brother, Patriarch John Smith, the presiding patriarch of the Church. Among other things, the patriarch told me that I would be known as a father in Israel; that I would have the privilege of bearing testimony of the truth of the Gospel to the nations of the earth; that I would preside among the people; that I would have power over evil and unclean spirits and over my enemies; that I would see much of the world, and that my voice would be heard upon the islands of the sea.

All these things were, of course, predicated upon my faithfulness. During the succeeding five years I tried to perform my duties faithfully. It was my good fortune to labor with some of the Church authorities, from whom, as well as from the publications

of the Church, I learned much of the Gospel. In due time the first part of my patriarchal blessing was fulfilled—I took unto myself a wife, and we have been blessed with two children.

When I was twenty-three years of age I was called to go on a mission to Sweden. I was set apart by President Francis M. Lyman, who in blessing me reconfirmed the blessings which had been pronounced upon my head by my uncle, and added that the Lord would bless and protect me; that He would raise up friends to minister to my wants; that whatsoever I asked of the Lord in righteousness He would grant unto me; that He would bless me with the gift of a foreign tongue, to enable me to preach to people in their own language; that many people would rejoice in my teaching and accept my counsel; and that evil and sickness would not have power over me. I have had ample opportunity to prove whether or not these men are true servants of the Lord. Do you ask me have their promises been fulfilled? They have, to the very letter.

I have just received an honorable release, after having performed a successful mission in Sweden. The Lord gave me as a gift the language of that people, and I have been able to preach the Gospel and bear testimony in the Swedish language, which has caused the hearts of many people to rejoice. I presided over one of the conferences in the Swedish mission, and the people accepted my counsel, as foretold in my patriarchal blessing. I have visited twelve different nations, and in most of them have borne testimony to the restoration of the Gospel.

As previously related, President Lyman assured me that the Lord would answer my prayers, and would raise up friends to minister to my wants. How this promise was fulfilled the following will show: On one occasion I was traveling in the country with a missionary companion. We had been out for nearly a week, traveling along country roads and climbing hills to farmhouses, where we would leave Gospel tracts. One day about noon we entered a small village, the residents of which derived their support from a lumber business which was conducted there. All the people seemed to be in subjection to the superintendent of the lumber company. We paid a visit first to that gentleman, but he, knowing that we were "Mormon" missionaries, refused to accept the tracts. Not only that, but he was determined that we should not distribute a tract in the village. He set out with one of his workmen to warn every family in the community against taking our literature or entertaining us. They were very successful in their mission, for we were not able to distribute a single tract till we arrived at the last house in the village. On being told that we were missionaries of the Church of Jesus Christ of Latter-day Saints, the gentleman of the house asked us if we would preach that evening if he succeeded in getting us a hall. We assured him that we would be pleased to do so. He went to the Baptist

minister, who willingly granted the use of his chapel. The object the gentleman had in getting the hall was, not that he and his neighbors might hear the Gospel, but that he might have an opportunity of opposing us, for he had heard many unfavorable things about the Latter-day Saints. He was joined by the superintendent of the lumber company. They sent word to every family in the village to be at the Baptist chapel at eight o'clock that evening. In the meantime we retired to the woods, where we sent up fervent prayers to the Lord to bless us and to preserve us from molestation. We sang hymns of praise to Him, and returned to the village with feelings of joy, feeling confident that the Captain of our salvation would sustain us, seeing that we had enlisted under His banner. We were at the hall before the time for commencing meeting, and welcomed the people as they came in. The chapel was packed. The superintendent and his anti-"Mormon" assistants were present, and seemed to be prepared for war. We sang songs of praise to God, invoked His divine blessing upon our meeting, and then, with the power of the Holy Spirit, we proclaimed the principles of eternal life and bore testimony to the restoration of the everlasting Gospel to the Prophet Joseph Smith. To our great astonishment neither the superintendent nor any other man raised any objection to the doctrines we had set forth; but as soon as the meeting had closed that gentleman and his companions arose and left the room. We distributed tracts to every person present and sold books to every family in the village. The people expressed delight at the things which they had heard, and the Baptist minister told us we could have the use of his chapel when we came that way again. We told the people that we did not have a place to stay over night, and asked if anyone would be kind enough to entertain us. As I was about to sell our last song book, a woman called out, "Do not sell that book; I want it, but I have not the money with me to pay for it. But if you will come to my home you will be welcome to my hospitality." We accepted the lady's kind invitation, and when bidding her good-bye in the morning we made her a present of the song book.

Truly the Lord has fulfilled the promises which were made to me by His servants. He has answered my prayers many times; evil powers nor sickness have not troubled me; I have had health, peace and joy throughout my mission; and have never been without a place to stay over night. I pen these lines in testimony of His goodness, and to show that He inspires His servants in these last days as well as in days of old.—GEORGE C. SMITH.

THE practice of faith and obedience to some of our fellow-creatures is the alphabet by which we learn the higher obedience to heaven; and it is not only needful to the prosperity of all noble, united action, but essential to the happiness of all noble, living spirits.—RUSKIN.

AT REST IN CHRIST.

(*Concluded from page 343.*)

There is nothing to compare with it. It is the biggest thing in the world—the greatest thing on earth—it is the most momentous thing for us in all this world—is God's truth, the religion of Jesus Christ, the doctrine of redemption and of salvation from sin, from our own weaknesses, and of a thorough and perfect engrafting of the spirit, and of the work, and knowledge, and power, and wisdom of God, the giver of all good. Peace be unto you, and may the blessings of health and love abound with you, in every walk of life, in every capacity in which you act, that you may have the fear of God before your eyes all the time.

But I do not want you to think for a moment that the religion of Jesus Christ is burdensome or heavey upon you. Not so. God has said, "My yoke is easy and my burden is light." It is redemption from sin. The slave is not he who has been redeemed and lifted out of the bondage of sin, but it is he who remains a debtor and a prisoner to sin. He is the slave; he is the bondman; such as he needs our pity, our sympathy, and our commiseration. It is he that we should try to raise above the bond of slavery and sin, to enjoy freedom from sin and transgression.

Jesus Christ, the Son of God, is capable, and was capable while He dwelt in the flesh, and is capable to-day, of enjoying everything that is possible for righteous persons to enjoy; and there is not one thing of which He was deprived that is worth while. The same is possible with the Latter-day Saints. "Oh," says one, "if I would live your religion as you point it out to me, I would have no more enjoyment, my pleasures would cease." O, thou fool. I can enjoy every legitimate, every righteous pleasure that any man on God's earth can enjoy; and if I am more faithful than my brother in keeping the commandments of God, I may enjoy more than it is possible for him to enjoy. In proportion to your fidelity, your faithfulness, your advancement in the knowledge of God, shall you be able to enjoy happiness, unalloyed and unsullied, for it is the Gospel that brings true joy, and true liberty and freedom from the bonds of iniquity, and the gall of bitterness.

God help us to see the truth, and the light as in the day time and to discern it as clearly as we can discern the light of day from the darkness of night, is my prayer, in the name of Jesus. Amen.

"Is it from lip, or heart, we say
Thy kingdom come?
God lead us each to take some share
In answering our daily prayer,
Thy kingdom come!"

FROM THE MISSION FIELD.

Farewell Social.—A farewell social was tendered Elder James H. Gilbert by the Saints of the Leicester branch and their friends, on the 21st inst. The social was held at 32 Crafton Street, Leicester, and was thoroughly enjoyed by all present. Elder Gilbert sailed for his home in Zion May 24th, carrying with him the love and best wishes of a host of Saints and friends.

Meyerbeer Hall Leased for Divine Services.—The Meyerbeer Hall, 5 Hardman Street, Liverpool, has been leased by the presidency of the Liverpool branch for the purpose of holding Sunday evening services. The first meeting was held on Sunday evening last, and was attended by nearly one hundred Saints and investigators. The hall is situated in one of the most respectable quarters of the city; it has seating capacity for two hundred and fifty persons; has an excellent pipe organ and piano, and is lighted by electricity.

Presentation to President Noble.—A very pleasant evening was spent by the Elders and Saints of the Birmingham conference, Wednesday, the 22nd inst., when a social was given in honor of President William A. Noble, prior to his departure for Zion. An excellent program was rendered, after which President Noble was presented with a solid gold chain and seal as a token of the love and esteem of the Saints and Elders. He made a feeling acknowledgment, and exhorted all to diligence and faithfulness in the work of the Lord. Refreshments were served during the evening

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Departures.—The following missionaries sailed May 24th, 1907, per s.s. *Arabic*: From Great Britain—James H. Gilbert, George M. Howell, Franklin L. Gunnell, Joseph A. Fife, William A. Noble. From Scandinavia—Jeppe Jeppersen, Samuel Peterson, Nephi Rasmussen, Andrew P. Nielsen, Nephi H. Neilsen, Orson H. Petersen, Willard R. Smith, Martinus Nielsen. From Sweden—George C. Smith, Carl O. W. Pierson, Gustav Anderson. From Switzerland and Germany—Rudolph Pruhs, Jr., Jesse R. Pettit. Dr. Samuel H. Allen sailed on the same steamer. There were one hundred and nine emigrating Saints with the company, which was in charge of Elder Joseph A. Fife, Elders Carl O. W. Pierson and Rudolph Pruhs, Jr., being his assistants. On May 23rd, 1907, four Saints sailed for Canada per s.s. *Ottawa*.

Baptisms.—A baptismal service was held at the Public Baths in Preston, on the 10th inst., when two members were added to the Blackpool branch and one to the Preston branch. Elder David W. Packard officiated.

On May 18th a baptismal service was held in the Public Baths at Leicester. Eight persons were made members of the Church, three

being from Loughboro and five from Leicester. Elders Thomas J. Rosser and James H. Gilbert officiated.

We are pleased to report the baptism of another convert in the Portsmouth branch, London conference. The ordinance was performed in Portsmouth Harbor, on Friday evening, the 27th inst., Elder Joseph F. Barker officiating.

On Friday evening, May 17th, 1907, a baptismal service was held at the Corporation Public Baths, Darlington. There were a large number of Saints present to witness the ceremony. Elder Luther M. Howell spoke of the necessity and object of baptism, and exhorted the candidates to honor the covenants they were about to make. Three persons were then baptized by Elder William G. Ainscough.

A baptismal service was held in the Oakwellgate Baths, Gateshead, on Sunday, May 5th, 1907, at 9:30 a.m. A goodly number of Saints and strangers assembled to witness the ceremony. A short service was held and some very appropriate remarks were made. Five persons were then led into the waters of baptism by President Robert R. Judd. The new converts were confirmed at the afternoon meeting at South Shields.

On the 18th inst. another member was added to the Church in the Birmingham branch. The baptism was performed at the Turkish Baths, High Street, Birmingham, President William A. Noble officiating. The newly baptized convert was confirmed at the water's edge.

On the 24th inst. a baptism was performed in the river at Cambridge. One convert was initiated into the Church. Elder J. W. Jones officiated in the ordinance of baptism.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for June 9, 1907.

JESUS THE CHRIST.

LESSON XV.—AS ONE HAVING AUTHORITY.

I. The text:—"He taught them as one having authority, and not as the scribes. (Matt. 7: 21-29; Luke 6: 46-49; compare John 7: 46, and Luke 4: 32.)

II. His authority demonstrated.

1. By His words. (a) The higher law proclaimed. Note significant illustrations in the Sermon on the Mount already studied (Lessons 13 and 14); observe the contrast between hearing only, and doing; between passive acceptance and active effort, illustrated by the builders wise and foolish.

2. By His works. (a) The testimony of miracles (see Articles of Faith, Lecture 12). (b) Illustrative examples. The centurian's servant (Luke 7: 1-10; see also Matt. 8: 5-13). The lesson: Even the "children of the kingdom" to be

cast out if they sin; the alien to be exalted if worthy (see Matt. 8: 11, 12, and references thereto.

The widow's son (Luke 7: 11-17). The funeral cortege at Nain; the authoritative command: *Young man, I say unto thee, Arise.* Compare other instances, e.g., the later raising of Lazarus (John 11: 39-44; and the following: The Daughter of Jairus (Luke 8: 40-56; Mark 5: 21-43; Matt. 9: 18-26).

NOTE:—Compare miracles wrought through Elijah (I Kings 17: 17-24) and Elisha (II Kings 4: 32-37). Observe inherent authority and power of Christ; contrast with Old Testament instances cited. "Raising from the dead in these cases was not resurrection to immortality. Christ was the first to rise from death to immortality.

THE LITTLE TADS AT HOME.

"Of course we know we love 'em when we're with 'em every day,
And we'd know it in a minute if one chanced to get away,
But we take a lot for granted, in the common course of life,
And the world keeps tugging at us with its everlasting strife;
But when a little journey of a hundred miles or so
Gets between us and the garden where the olive branches grow,
There's a sense of something lacking when the quiet hours come,
And a rush of tender longing for the little tads at home.

"We think they're awful noisy, and we wish they'd let us be.
When there's half a dozen scrapping for a place upon our knee;
We want to read the paper, and we'd like a chance to think,
It's a wonder such a racket doesn't drive a man to drink;
But the little hotel chamber is as quiet as a tomb,
Not a note of childish laughter comes to drive away the gloom,
And we'd give a thousand dollars, as we glower in our room,
For a jolly evening tussle with the little tads at home.

"We do a little reading, then we try a quiet thought,
But the page gets dim and blurry as with tears we are caught,
And we sit beside the window in the twilight still and gray,
While our thoughts go flying homeward to the cottage far away;
The same old moon shines on us that has kissed them with her beams,
As we seek our lonely pillow to be with them in our dreams,
And the last coherent murmur the mind begins to roam
Is a whispered, 'God bless mamma and the little tads at home.'"

MORTIMER CRANE BROWN.

CONTENTS:

At Rest in Christ 337
Editorial:
"A More Excellent Way" ... 344
Editorial Notes 346
Blessings and Their Fulfillment ... 346
Notes From the Mission Field ... 350
Sunday School Lesson for Theological Department 351
Poetry:
The Little Tads at Home ... 352

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